# 40 HADITH ON JIHAD

*With Arabic Text, Translation and Commentary*

*By:*
*Maulana Abdus Samad Siyal*

*Translated by :*
*Maulana Mahomed Mahomedy*

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## Recommendation (1)
### By Maulânâ Muhammad Zayd Sâhib
### Khalîfah of Qârî Muhammad Tayyib Sâhib *rahmatullâhi 'alayh*

I have read every letter of this book, *40 Hadîth on Jihâd*, written by Maulânâ 'Abdus Samad Siyâl. *Mâ shâ' Allâh* the selection of the Ahâdîth and their arrangement is done very well. His commentary to the Ahâdîth fulfils the needs of our time and are at the same time, in accordance with the *Sharî'ah* of Muhammad ﷺ. The Ahâdîth too have been taken from authentic sources.

To convey 40 Ahâdîth to the *ummah* is in itself a very meritorious act. The peculiarity of the subject of jihâd has increased the meritorious nature of this act even further. Apart from this collection being blessed, it has also become extremely beneficial. There was a real need for a collection of this nature in our time. Maulânâ has fulfilled this in the best way. May Allâh ﷻ reward him and may this collection prove beneficial to the Muslims of the entire world. Âmîn.

## Recommendation (2)
### By Muftî Nizâmuddîn Shâmzî
### Jâmi'ah Fârûqiyah - Karachi

I have read through this book of 40 Ahâdîth. The selection of Ahâdîth concerning different aspects of jihâd, their translation and the commentary to them have been done very well – all praise is due to Allâh ﷻ. I make *du'â'* to Allâh ﷻ that He enables all Muslims to take benefit from it. *Âmîn.*

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## HADÎTH NO. 1

### All deeds are judged by intentions

عَنْ عُمَرَ بْنِ الْخَطَّابِ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ انَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِامْرِئٍ مَّا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللهِ وَرَسُوْلِهِ فَهِجْرَتُهُ إِلَى اللهِ وَرَسُوْلِهِ وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيْبُهَا أَوِ امْرَأَةٍ يَتَزَوَّجُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ.[1]

**'Umar ibn al-Khattâb ﷺ narrates that Rasûlullâh ﷺ said: "Deeds are judged by intentions, and each person will be rewarded according to what he intended. So he who emigrated to Allâh and His Messenger ﷺ, his emigration [is considered to be] to Allâh and His Messenger. He who emigrated in order to obtain something of this world or in order to marry a woman, his emigration [is considered] to what purpose he emigrated."**

Jihâd and all other deeds in religion are judged under this principle. All acts of worship in Islam are incomplete and baseless if done without an intention. It is therefore necessary for the mujâhid who is fighting in the cause of Allâh ﷻ to set right his intention.

[1] رواه البخاري ج١ ص٨ رقم: ١. ومسلم ج٦ ص٥٥ رقم: ٤٩٠٤.



## HADÎTH NO. 2

### The attributes of an accepted jihâd

عَنْ مُعَاذٍ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ اَلْغَزْوُ غَزْوَانِ، فَأَمَّا مَنِ ابْتَغَى وَجْهَ اللهِ وَأَطَاعَ الْإِمَامَ وَأَنْفَقَ الْكَرِيْمَةَ وَيَاْسَرَ الشَّرِيْكَ وَاجْتَنَبَ الْفَسَادَ فَإِنَّ نَوْمَهُ وَنَبْهَهُ أَجْرٌ كُلُّهُ، وَأَمَّا مَنْ غَزَا فَخْرًا وَرِيَاءً وَسَمْعَةً وَعَصَى الْإِمَامَ وَأَفْسَدَ فِي الْأَرْضِ فَإِنَّهُ لَمْ يَرْجِعْ بِالْكَفَافِ.[2]

**Mu'âdh ﷺ narrates that Rasûlullâh ﷺ said: "Jihâd is of two types: [the first type is a jihâd that is accepted by Allâh. It entails]: He who sought the pleasure of Allâh, obeyed the amîr, and spent of his valuable possessions [for the jihâd]. [In addition to this] he treated his companions kindly and abstained from mischief. The sleeping and waking up of such a person are all rewarded. [The second type entails]: He who fought with the intention of pride, showing-off and to gain popularity. [In addition to this] he disobeyed the amîr and spread mischief**

[2] رواه النسائي ج٧ ص١٥٥ رقم: ٤١٩٥. وأبو داؤد ج٣ ص٢٢٠ رقم: ٢٥٠٧.

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**in the land. Such a person returns from the jihâd with no reward whatsoever."**

(a) The word كفاف means reward. Another meaning is that such a person does not return with anything – neither reward nor any sin. Another explanation is that instead of returning with some reward, he returns with sins.

(b) This blessed Hadîth provides a few golden principles whereby the mujâhidîn can make their jihâd accepted and established in the sight of Allâh ﷻ. If a mujâhid acts on these principles, every moment of his time spent in jihâd will be included as an act of worship and therefore rewarded for it. And if, Allâh forbid, these principles are not taken into consideration and he acts according to his whims and fancies even while engaged in jihâd, then not only will he be deprived of all the virtues and merits of participating in the jihâd, he will return with the burden of sins. He will acquire nothing but hunger, thirst, fatigue and difficulties from this participation of his. The golden principles gauged from this Hadîth are:

(i) Sincerity of intention. In other words, his jihâd should be solely for the pleasure of Allâh ﷻ and no one and nothing else.

(ii) Obedience to the amîr. Whether the order of the amîr is in accordance with one's temperament or not, obedience to him is absolutely necessary.

(iii) Spending of ones good wealth. If he has any wealth and possessions, he should spend the best thereof. He should not be miserly in spending his wealth. If he has the funds for his own transportation and other necessities, then instead of asking others, he sl ould spend of these funds. The word الكريمة (valuable possessions) has also been explained as "valuable life".



(iv) Treating ones companions with kindness and noble character. It is extremely necessary for a mujâhid to pay pa ticular attention to the reformation and rectification of his ways and mannerisms. He should be overflowing with feelings of love, affection, giving preference to others, sacrifice, unity and harmony. He should control his emotions and feelings during times of difficulty and hardship. During such critical times, he should not express feelings of anger and annoyance to his companions. He should not impose upon others nor should he hurt the feelings of others. Included in this is that he should fulfil the rights of all his fellow mujâhidîn. In fact, he should give preference to their rights over his own rights. For example, it should not happen that when there is a shortage of food, he sneaks and eats up all the food. At night, the place in the tent may be restricted and yet he stretches out and sleeps in comfort – taking the place of two people, snoring out aloud and disturbing the other mujâhidîn, and other such forms of inconsideration.

Jihâd is waged with two qualities: patience and generosity. In other words, when encountering the enemy, the person must be prepared to exercise patience over all difficulties and hardships. The other quality is that he must be generous to his companions.

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(v) Abstaining from mutual fighting and mischief. A mujâhid should abstain from all matters that could lead to mutual fighting and mischief. It is not becoming of a mujâhid to do something that would cause fighting, arguments and mischief among the mujâhidîn. The mujâhidîn should have the qualities of:

أَشِدَّآءُ عَلَى الْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ

"they are strong against the unbelievers and soft-hearted amongst themselves." (48:29)

It is particularly important that while on the field of jihâd or in the different bases, the mujâhidîn should not engage in any confrontational discussions, political and opinionated talks. If they have free time, it should be spent in the remembrance of Allâh ﷻ and in the recitation of the Qur'ân.

(vi) Intention for jihâd. Participation in the jihâd should not be out of pride, showing-off or for worldly popularity.



## HADÎTH NO. 3

### Is there any deed equal to jihâd?

عَنْ أَبِيْ هُرَيْرَةَ ؓ قَالَ قِيْلَ يَا رَسُوْلَ اللهِ ﷺ مَا يَعْدِلُ الْجِهَادَ؟ قَالَ اَنَّكُمْ لاَ تَسْتَطِيْعُوْنَهُ فَرَدُّوْا عَلَيْهِ مَرَّتَيْنِ أَوْ ثَلاَثًا كُلُّ ذٰلِكَ يَقُوْلُ لاَ تَسْتَطِيْعُوْنَهُ فَقَالَ فِي الثَّالِثَةِ مَثَلُ الْمُجَاهِدِ فِيْ سَبِيْلِ اللهِ مَثَلُ الصَّائِمِ الْقَائِمِ الَّذِيْ لاَ يَفْتُرُ مِنْ صَلٰوةٍ وَّلاَ صِيَامٍ حَتّٰى يَرْجِعَ الْمُجَاهِدُ فِيْ سَبِيْلِ اللهِ.[٣]

**Abû Hurayrah ؓ narrates that Rasûlullâh ﷺ was asked: "O Messenger of Allâh! Is there any deed that is equal to jihâd?" He replied: "You will not be able to do it." They posed the same question to him two or three times and each time he replied: "You will not be able to do it." On being asked this question the third time, he replied: "The similitude of a mujâhid in the cause of Allâh is like that person who fasts all the time and remains standing in salâh all the time – he does not stop from this fasting and salâh for even a moment till the mujâhid returns from his jihâd."**

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[3] رواه البخاري ج٦ ص٤ رقم: ٢٧٨٥. وهذا لفظ لمسلم ج٧ ص٢٨ رقم:٤٨٤٦.

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We learn from this Hadîth that the act of a mujâhid in the cause of Allâh ﷻ is a very meritorious act. Allâh ﷻ says in the Qur'ân:

لَاَ يَسْتَوِي الْقٰعِدُوْنَ مِنَ الْمُؤْمِنِيْنَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجٰهِدُوْنَ فِيْ سَبِيْلِ اللهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ ۚ فَضَّلَ اللهُ الْمُجٰهِدِيْنَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقٰعِدِيْنَ دَرَجَةً ۚ وَكُلًّا وَّعَدَ اللهُ الْحُسْنٰى ۚ وَفَضَّلَ اللهُ الْمُجٰهِدِيْنَ عَلَى الْقٰعِدِيْنَ أَجْرًا عَظِيْمًا.

"Not equal are the Muslims who sit back without having any excuse and those Muslims who fight in the path of Allâh with their wealth and their lives. Allâh raised the status of those who fight with their wealth and lives over those who sit back. And to all Allâh has promised good. And Allâh increased those who fight over those who sit back in a mighty reward." (4:95)

There are many other Traditions on this theme wherein Rasûlullâh ﷺ said that there is no deed that is equal to jihâd. The deed of the mujâhid has been compared to that person who fasts and offers salâh continuously. Is there any such person who fasts continuously and engages in optional salâh continuously? Who neither stops nor pauses his fasts and salâh as long as the mujâhid does not return? It is for this reason that Rasûlullâh ﷺ said that what will you do by asking about a deed that is equivalent to jihâd? You cannot even do anything like it.

This Hadîth also gives glad tidings of numerous rewards for the mujâhidîn.



## HADÎTH NO. 4

### One is rewarded only for what one intended in the jihâd

عَنْ عُبَادَةَ بْنِ الصَّامِتِ رضي الله عنه قَالَ قَالَ رَسُوْلُ اللهِ ﷺ مَنْ غَزَا فِيْ سَبِيْلِ اللهِ وَلَمْ يَنْوِ الاَّ عِقَالاً فَلَهُ مَا نَوَى.[4]

**'Ubâdah ibn as-Sâmith رضي الله عنه narrates that Rasûlullâh ﷺ said: "The person who waged jihâd in the cause of Allâh with the intention of acquiring just one rope shall only receive what he intended."**

This Hadîth demonstrates that a mujâhid only receives the reward for his intention. If, in his fighting, he intended booty, even if it be a small piece of rope, he will not receive the reward for jihâd. His jihâd was for that piece of rope. It is therefore extremely necessary to rectify ones intention. May Allâh ﷻ bless all of us with sincerity of intention. Âmîn.

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[4] رواه النسائي ج٦ ص٢٤ رقم: ٣١٣٨.

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## HADÎTH NO. 5

### The reward of those who are excused from jihâd

عَنْ أَنَسٍ ﷺ أَنَّ رَسُوْلَ اللهِ ﷺ رَجَعَ مِنْ غَزْوَةِ تَبُوْكَ فَدَنَا مِنَ الْمَدِيْنَةِ فَقَالَ إِنَّ بِالْمَدِيْنَةِ أَقْوَامًا مَا سِرْتُمْ مَسِيْرًا وَلاَ قَطَعْتُمْ وَادِيًا إِلاَّ كَانُوْا مَعَكُمْ. وَفِيْ رِوَايَةٍ إِلاَّ شَرِكُوْكُمْ فِي الْأَجْرِ قَالُوْا يَا رَسُوْلَ اللهِ وَهُمْ بِالْمَدِيْنَةِ قَالَ وَهُمْ بِالْمَدِيْنَةِ حَبَسَهُمُ الْعُذْرُ.[5]

**Anas ﷺ narrates that Rasûlullâh ﷺ was returning from the expedition of Tabûk. When he came close to Madînah, he said: "There are such people in Madînah who were with you at every place you traversed and every valley you crossed." Another Tradition states: "They were your partners in the reward." The companions said: "O Messenger of Allâh! They were in Madînah [and yet they are included with us in the reward!?]" Rasûlullâh ﷺ replied: "[Yes]. Even though they were in Madînah. Some [valid] excuse had kept them back."**

[5] رواه البخاري ج٨ ص ١٢٦ رقم: ٤٤٢٣، ومسلم ج٧ ص٥٩ رقم: ٤٩٠٩ من رواية جابر.



This Hadîth gives glad tidings to those who are unable to physically participate in the battlefield because of some physical or Shar'î reason. However, in their hearts they have the desire and urge to participate in the jihâd. Although they are sitting at home, they receive the rewards that the mujâhidîn receive. They should therefore not grieve at being deprived of the bounty and rewards of jihâd.

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## HADÎTH NO. 6

### A means of salvation from punishment of the grave

عَنْ فُضَالَةَ بْنِ عُبَيْدٍ ؓ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ كُلُّ مَيِّتٍ يُخْتَمُ عَلَى عَمَلِهِ إِلاَّ الَّذِيْ مَاتَ مُرَابِطًا فِيْ سَبِيْلِ اللهِ فَإِنَّهُ يُنْمَى لَهُ عَمَلُهُ إِلَى يَوْمِ الْقِيَامَةِ وَيَأْمَنُ مِنْ فِتْنَةِ الْقَبْرِ.[6]

**Fudâlah ibn 'Ubayd ؓ narrates that Rasûlullâh ﷺ said: "The deeds of every dead person are sealed from the time of his death except for the deeds of that person who dies keeping watch in the cause of Allâh. His deeds continue [accumulating] till the day of resurrection and he is safeguarded from the trials and tribulations of the grave."**

Jihâd is a deed that surpasses all other good deeds. It continues even after a person's death. This Hadîth also shows that the mujâhid who stands guard in the path of Allâh is greatly rewarded. The greatest thing about this is that he is saved from the punishment of the grave. The grave is the first of the many stages of the hereafter. If a person succeeds this stage, he will pass through the other stages as well. If, Allâh forbid, he falls into the trials and tribulations of the grave, then the dangers that lie ahead are certain to afflict him. Glory to Allâh! How fortunate is that mujâhid who guards the Islamic borders by

[6] رواه أبو داؤد ج٣ ص٢١٢ رقم: ٢٤٩٢. والترمذي رقم: ١٦٢١. واللفظ للترمذي.



morning and evening and thereby paves the way for definite salvation from the punishment of the grave.

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## HADÎTH NO. 7

### If a person desires martyrdom, he shall certainly receive the reward thereof

عَنْ سَهْلِ بْنِ حُنَيْفٍ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ
مَنْ سَأَلَ اللهَ الشَّهَادَةَ بِصِدْقٍ بَلَّغَهُ اللهُ مَنَازِلَ
الشُّهَدَاءِ وَإِنْ مَاتَ عَلَى فِرَاشِهِ.[٧]

**Sahl ibn Hanîf ﷺ narrates that Rasûlullâh ﷺ said: "The person who sincerely asks Allâh for martyrdom, Allâh will convey him to the ranks of the martyrs even if he dies on his bed."**

Every Muslim should have the desire for martyrdom in his heart. If he is unable to go into the battlefield, he should certainly have the desire for martyrdom in his heart. What loss can there be to a person merely having this desire in his heart, dying in his house on his bed, yet receiving the reward of a martyr?

This Hadîth is also a source of consolation for that mujâhid who spent his entire life on the battlefield in search of martyrdom, yet death comes to him on his bed. He should not be grieved. Neither should his companions be vexed over this notion that he spent his entire life fighting [for Allâh] yet he was not blessed with martyrdom. No such thing! He will certainly receive the reward of a martyr. May Allâh bless all of us with a martyr's death. Âmîn.

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[7] رواه مسلم ج٧ ص٥٧ رقم: ٤٩٠٧.



## HADITH NO. 8

### The fire of hell will not touch two eyes

عَنِ ابْنِ عَبَّاسٍ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ عَيْنَانِ
لاَ تَمَسُّهُمَا النَّارُ عَيْنٌ بَكَتْ مِنْ خَشْيَةِ اللهِ وَعَيْنٌ
بَاتَتْ تَحْرُسُ فِيْ سَبِيْلِ اللهِ.[٨]

**Ibn Abbâs ﷺ narrates that Rasûlullâh ﷺ said: "There are two eyes which the fire of hell will not touch: one eye is that which cried out of the fear of Allâh and [the other is] an eye which spent the night keeping guard in the cause of Allâh."**

This Hadîth shows the virtue of keeping guard. In the life of jihâd, the act of keeping guard plays a very important role. It is for this reason that there are many Traditions stating the merits of keeping guard. Glad tidings of salvation from the fire of hell for those mujâhidîn whose eyes remain open while keeping guard at their respective watch points and Islamic borders. Bearing in mind the virtues and merits of keeping guard, the mujâhidîn ought to compete with each other in taking part in this act. They should try to out do each other in keeping guard.

It is a fact that the duty of keeping guard is extremely difficult. The difficulty of the solitude of the dark night, the hardship of extreme cold, sacrificing of one's sleep, keeping watch on the activities of the enemy, the desire to safeguard one's fellow

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[8] رواه الترمذي رقم: ١٦٣٩.

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mujâhidîn – to gladly accept all these difficult tasks entails keeping guard.

In the darkness of the night when the extremely cold winds bite right into one's bone marrow and there is absolute silence and quietness all around, this mujâhid is remaining awake and is fully aware of his surroundings. His companions, the soldiers of Allâh's ﷻ religion, have placed their trust in him and are sleeping a deep sleep, making their bodies fresh and energetic for the next morning. Even the tired body of this mujâhid [who is keeping guard] can feel the need for a warm bed. His eyes are also thirsty for sleep. Despite all this, he sacrifices his comfort, his own needs and desires for his companions. How great this mujâhid is! What can be the limit of his reward! It is based on all this that Rasûlullâh ﷺ said that the deeds of a mujâhid who keeps guard continue [to be recorded in his favour] even after his death. And that this act of his gives him peace and tranquillity in the terrifying pit of the grave.



## HADÎTH NO. 9

### There is double reward for he who helps a mujâhid financially

عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنه قَالَ قَالَ رَسُوْلُ اللهِ ﷺ لِلْغَازِيْ أَجْرُهُ وَلِلْجَاعِلِ أَجْرُهُ وَأَجْرُ الْغَازِيْ.[9]

**'Abdullâh ibn 'Umar رضي الله عنه narrates that Rasûlullâh ﷺ said: "The mujâhid who is fighting in the cause of Allâh shall receive the reward for his jihâd and the person who prepares such a mujâhid shall receive his reward [for preparing him] and the reward of the mujâhid."**

This Hadîth explains the virtue of preparing a mujâhid, i.e. the virtue of helping him financially. We learn from this Hadîth that the mujâhid receives one reward, i.e. for waging jihâd. While the person who prepared him receives two rewards; one for spending his wealth and secondly for the mujâhid who fights because of the formers wealth. This is because he is the means for the jihâd of that mujâhid. However, this will not result in any decrease in the reward of the mujâhid.

9 رواه أبو داؤد ج٣ ص٢٢٥ رقم: ٢٥١٨.

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## HADÎTH NO. 10

### Monetary jihâd

عَنْ زَيْدِ بْنِ خَالِد ﷺ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ مَنْ جَهَّزَ غَازِيًا فِيْ سَبِيْلِ اللهِ فَقَدْ غَزَا وَمَنْ خَلَفَ غَازِيًا فِيْ أَهْلِه فَقَدْ غَزَا.[١٠]

**Zayd ibn Khâlid ﷺ narrates that Rasûlullâh ﷺ said: "Whoever equips a mujâhid in the cause of Allâh has participated in the jihâd himself. And whoever remains behind in order to see to the affairs of the family of the mujâhid has participated in the jihâd himself."**

Can there be any religion easier and more practical than Islam? Allâh has promulgated injunctions in all matters in accordance with the conditions of the people. Even the greatest of deeds are not such that anyone can remain deprived from their merits and rewards. One can gauge from this very Hadîth that the reward that is given to the person who is literally waging jihâd in the battlefield is also given to the person who equips a mujâhid or who sees to the affairs of the family that he has left behind. Therefore, the person who cannot go onto the battlefield should at least not deprive himself of the reward of monetary jihâd or seeing to the affairs of the families of the mujâhidîn. Glory to Allâh! Jihâd is such a great and meritorious act but its reward can be acquired so easily!

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[10] رواه البخاري ج٦ ص٤٩ رقم: ٢٨٤٣ ومسلم ج٧ ص٤٢ رقم: ٤٨٧٩،٤٨٨٠.



## HADÎTH NO. 11

### Mujâhidîn will remain till the day of resurrection

عَنْ جَابِرِ بْنِ سَمُرَةَ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ لَنْ يَبْرَحَ هٰذَا الدِّيْنُ قَائمًا يُقَاتِلُ عَلَيْه عِصَابَةٌ مِّنَ الْمُسْلِمِيْنَ حَتّٰى تَقُوْمَ السَّاعَةُ.[١١]

**Jâbir ibn Samurah ﷺ narrates that Rasûlullâh ﷺ said: "This religion will remain forever and a group of Muslims will continue fighting for its protection till the day of resurrection."**

(a) It is learnt from this Hadîth that physical jihâd (الجهاد بالسيف) will continue right till the day of resurrection and will be waged as such in some part or the other of the world.

(b) Another form of protection of Islam and another meaning of jihâd is also this: that the *'ulamâ'*, the scholars of Hadîth, the jurists, the preachers, etc. will continue safeguarding Islam and combating the enemies of Islam through the blessed weapons of the tongue and pen. However, there will never come a time or an era when only the tongue and pen will be sufficient for the defence of Islam. And that there will be no need whatsoever for physical jihâd.

These days, some people are prone to this misconception that in the present age, physical jihâd is not appropriate for the defence of Islam. Instead, it is the time of political and intellectual war.

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[11] رواه مسلم ج٧ ص٦٨ رقم: ٤٩٣٠.

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We do not deny the benefit of waging an academic and intellectual war. However, an intellectual war alone cannot be fought everywhere. There are special places and occasions for it.

In short, despite waging a jihâd with the tongue, pen, rationale and intellect, the Muslim community cannot be absolved of the duty of waging a physical jihâd. No knowledgeable person can deny the importance of physical jihâd, its fruitful results and its far-reaching effects. Moreover, the words of Rasûlullâh ﷺ

يقاتل في سبيل الله عصابة من المسلمين

"A group of Muslims will fight in the cause of Allâh..." are an explicit statement that physical jihâd will remain forever. In the light of such a statement, no true Muslim can deny the importance of physical jihâd for the protection of Islam. And Allâh ﷻ knows best.

(c) This Hadîth also bears glad tidings for the mujâhidîn. Even if all the false forces of this world get together in order to wipe out the mujâhidîn, they will not be able to wipe them out of existence. They cannot bring their existence to an end. It is through the presence of mujâhidîn that this religion will remain established till the day of resurrection. And it is through their blood that the garden of Islam will flourish. *Inshâ' Allâh.*



# HADÎTH NO. 12

## Spiritual and material prosperity

عَنْ اَبِيْ هُرَيْرَةَ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ انْتَدَبَ
اللهُ لِمَنْ خَرَجَ فِيْ سَبِيْلِه لاَ يُخْرِجُهُ إلاَّ إِيْمَانٌ بِيْ
وَتَصْدِيْقٌ بِرُسُلِيْ أَرْجِعُهُ بِمَا نَالَ مِنْ أَجْرٍ وَغَنِيْمَة
أَوْ أُدْخِلُهُ الْجَنَّةَ.١٢

**Abû Hurayrah ؓ narrates that Rasûlullâh ﷺ said: "Allâh has guaranteed in favour of that person who goes out for His cause – provided that it is only his belief in Me [Allâh] and all My Messengers that has caused him to go out – that I will cause him to return with rewards and booty, or, [in the case of being martyred] I will admit him into paradise."**

(a) In this Hadîth, Rasûlullâh ﷺ provides prescriptions for success in both the worlds. In other words, the person who believes in Allâh ﷻ and goes out to wage jihâd in His cause according to the way shown by His Messengers, then in the case of surviving the jihâd, he will receive worldly benefit in the form of booty, and benefit in the hereafter in the form of rewards. And if he is martyred, he will immediately become a guest in paradise. A poet says: "If he remains alive, he is a mujâhid. If he dies, he is a martyr. In this cause [of jihâd] there is nothing but victory."

12 رواه البخاري ج١ ص٩٢ رقم ٣٦، ومسلم ج٧ ص٢٣ رقم: ٤٨٣٦.

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(b) It is also very clear from this Hadîth that Allâh ﷻ has promised financial security to the mujâhid. Those people who presently express anger and are astonished at the financial prosperity and expansion in livelihood of the Afghân mujâhidîn can have all their objections resolved in the light of this blessed Hadîth. If they were to ponder over this, then it is a fact that those people [Afghans] were till yesterday living a life of poverty. They were considered to be downcast and backward in the eyes of the world. The Arabs [of the past] used to tend to camels in the deserts of Arabia. But when they raised the flag of jihâd, then the most "cultured" and most "progressive" nations of the world had to bow at their feet. All the wealth and treasures of Caesar and Khusroes were reduced to bits beneath the hooves of the horses of the mujâhidîn of Islam. When the Afghans of today repeated the history of their predecessors, then a super-power like Russia - despite all its military capabilities, and scientific and technological advances – was forced to submit before these mujâhidîn of Islam. Russia had to admit that by bringing its forces into Afghanistan in order to fight the Muslims was the most disastrous mistake in its history.

Through the blessing of jihâd, on one hand Allâh ﷻ protected the religion of the mujâhidîn of Afghanistan and on the other hand, He gave them worldly honour, respect and awe to such an extent that there is a tremor in the palaces of *kufr* by merely hearing the name of the Afghan mujâhidîn. Today, not only is Russia terrified by the Afghan mujâhidîn, but even America is fearful of the consequences of the advancing successes of the Afghan mujâhidîn.

Glory and praises are due to Allâh! Glory to Allâh, the Mighty!



## HADÎTH NO. 13

### The similitude of the reward of the mujâhid

عَنْ أَبِيْ هُرَيْرَةَ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ مَثَلُ الْمُجَاهِدِ فِيْ سَبِيْلِ اللهِ كَمَثَلِ الصَّائِمِ الْقَائِمِ الْقَانِتِ بِاٰيٰتِ اللهِ لاَ يَفْتُرُ مِنْ صِيَامٍ وَّلاَ صَلٰوةٍ حَتّٰى يَرْجِعَ الْمُجَاهِدُ فِيْ سَبِيْلِ اللهِ.١٣

**Abû Hurayrah ﷺ narrates that Rasûlullâh ﷺ said: "The similitude of a mujâhid in the cause of Allâh is like that person who fasts all the time, remains standing in salâh all the time and follows the verses of Allâh all the time – he does not stop from this fasting and salâh for even a moment till the mujâhid returns from his jihâd."**

We learn from this Hadîth that when a mujâhid leaves his house for jihâd, rewards for the acts of continuous fasting, continuous salâh and continuous following of the verses of Allâh ﷻ are recorded in his book of deeds. This continues as long as he does not return home.

It is stated in *Lama'ât* that even though a mujâhid may pause in order to eat, drink and sleep, he still falls under the ruling of that person who never ever pauses or stops from fulfilling the various acts of worship. Every activity and inactivity of his is recorded as an act of reward. This is an announcement to those

[13] تقدم تخريجه على الحديث رقم ٣ من هذا الكتاب.

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seeking and searching for rewards that there is no golden opportunity greater than jihâd.



# HADÎTH NO. 14

## Preparation for jihâd and the reward for maintaining the means of jihâd

عَنْ أَبِيْ هُرَيْرَةَ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ مَنِ احْتَبَسَ فَرَسًا فِيْ سَبِيْلِ اللهِ إِيْمَانًا بِاللهِ وَتَصْدِيْقًا بِوَعْدِهِ فَإِنَّ شِبْعَهُ وَرِيَّهُ وَرَوْثَهُ وَبَوْلَهُ فِيْ مِيْزَانِهِ يَوْمَ الْقِيَامَةِ.[14]

**Abû Hurayrah ﷺ narrates that Rasûlullâh ﷺ said: "Whoever rears a horse for the purpose of jihâd in the cause of Allâh while believing in Allâh and in His promise, then on the day of resurrection, its food [which it eats], its water [which it drinks], its dung and its urine will all be in the scale of deeds of this person."**

It is learnt from this blessed Hadîth that if a person, sitting at home, rears a horse with the sole intention that whenever he gets the opportunity to fight in the cause of Allâh ﷻ he will ride this horse and wage jihâd with it, then on the day of resurrection, the things that he had fed to that horse including all its dung and urine will be weighed in his scale of deeds and he will be rewarded accordingly.

It is also learnt from this Hadîth that a person will be rewarded for whatever he keeps ready for the purpose and intention of jihâd. In like manner, if a mujâhid spends on his body so that

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[14] رواه البخاري ج٦ ص٥٧ رقم: ٢٨٥٣.

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he may be healthy and strong and will thereby be able to go ahead in the jihâd, then whatever he spends on his body for food, drink and other needs will all be recorded in his favour as a reward.



## HADÎTH NO. 15

### Jihâd is the monasticism of Islam

عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ
فِيْ كُلِّ أُمَّةٍ رَهْبَانِيَّةٌ وَرَهْبَانِيَّةُ أُمَّتِيْ اَلْجِهَادُ.١٥

**Mu'âwiyah ibn Qurrah ﷺ narrates that Rasûlullâh ﷺ said: "There has been monasticism in every *ummah*, and the monasticism of my *ummah* is jihâd."**

The meaning of monasticism is to leave all worldly engagements and to free yourself completely to the different acts of worship. This Hadîth means that if a person desires to leave all worldly engagements totally and to occupy himself in acts of worship and nothing else, then there is no way but jihâd for him. This is because in Islam, there is no way of monasticism except by way of jihâd.

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[15] رواه أحمد ج٣ ص٢٦٦. وهو في مجمع الزوائد ج٥ ص٥٠٥. وفيه زيد العمي وثقه أحمد وغيره وضعفه أبو زرعة وغيره. وبقية رجاله رجال الصحيح. انظر الإتحاف ج٧ ص٢٩٥.

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## HADÎTH NO. 16

### Do not desire to meet the enemy

عَنْ أَبِيْ هُرَيْرَةَ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ لاَ تَمَنَّوْا لِقَاءَ الْعَدُوِّ وَإِذَا لَقِيْتُمُوْهُمْ فَاصْبِرُوْا.[١٦]

**Abû Hurayrah ﷺ narrates that Rasûlullâh ﷺ said: "Do not desire to meet the enemy. But when you meet them, you should exercise patience."**

This blessed Hadîth prohibits us from hoping and desiring to meet the enemy. While in the battlefield of jihâd, when there is no fighting [or "action"] for several days, some mujâhidîn become bored and they begin supplicating [and hoping] that they get the opportunity of facing the enemy, and that there be a war situation. However, Rasûlullâh ﷺ prohibited us from having such desires and hopes. Obviously, when we have to face the enemy, we have been commanded to exercise patience and to engage them with full force.

16 روا البخاري ج٦ ص١٢٠ رقم:٢٩٦٦ عن عبد الله بن أبي أوفى وعلقه عن أبي هريرة رقم :٣٠٢٦، ومسلم ج٦ ص٢٧٢ رقم: ٤٥١٦.



## HADÎTH NO. 17

### War is a deception

عَنْ أَبِيْ هُرَيْرَةَ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ اَلْحَرْبُ خُدْعَةٌ.[١٧]

**Abû Hurayrah ﷺ narrates that Rasûlullâh ﷺ said: "War is a deception."**

The word خدعة is used to refer to deception and artfulness. A war is actually worn through artfulness and wise and judicious actions. If one side has more weapons and means than the other side but does not know the tricks of war and the ways of entrapping the enemy, it will lose the war [despite its material superiority]. Deception in this context means that in the midst of the battle, one must be able to resort to artfulness in order to cause harm to the enemy. This in no way means that one can resort to going against one's promises or breaking any covenants – these are excluded from the meaning of this Hadîth.

17 رواه البخاري ج٦ ص١٥٨ رقم: ٣٠٢٩، ومسلم ج٦ ص٢٧٢ رقم: ٤٥١٥.

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## HADÎTH NO. 18

### Women and children are not to be killed

عَنْ عَبْدِ اللهِ بْنِ عُمَرَ ﷺ قَالَ نَهٰى رَسُوْلُ اللهِ ﷺ
عَنْ قَتْلِ النِّسَاءِ وَالصِّبْيَانِ.[18]

**'Abdullâh ibn 'Umar ﷺ narrates that Rasûlullâh ﷺ prohibited the killing of women and children.**

Islam has taught its proponents to tread the path of equity at every step. War is such a turning point wherein many cultured and advanced nations have slipped from the path of equity. However, even at this point, Rasûlullâh ﷺ left certain instructions for the mujâhidîn of Islam. Among these instructions is the command that we should only kill those who have come to attack us. Women and children are weak and harmless. We can raise our hand of kindness upon them, but not our hand of aggression. However, there is an exception to this if a woman herself is part of the army or a child is close to maturity [and participating in the battle]. In other words, it is permissible to kill women and children if they are actively participating in the battle, if they voice their opinions and make suggestions with regard to the battle, or if they can have some influence in some way or another in the battle.

[18] رواه البخاري ج٦ ص١٤٨ رقم: ٣٠١٥. ومسلم ج٦ ص ٢٧٥ رقم: ٤٥٢٣.



## HADÎTH NO. 19

### The pain that is experienced by a martyr at being killed

عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ
اَلشَّهِيْدُ لاَ يَجِدُ أَلَمَ الْقَتْلِ إِلاَّ كَمَا يَجِدُ أَحَدُكُمْ
أَلَمَ الْقَرْصَةِ.[19]

**Abû Hurayrah ﷺ narrates that Rasûlullâh ﷺ said: "The martyr only experiences the pain of getting killed similar to the pain that one of you experiences when bitten by an ant."**

Glory to Allâh! The body of a martyr is reduced to bits by bombs and bullets and it appears to be completely pierced by a spray of bullets. At times it seems to be burning in the flames of the fire. However, the martyr does not experience the pain of burning nor that of being cut through. In fact, at that time he is engrossed with seeing all the [beautiful] scenes of paradise. May Allâh ﷻ bless all of us with martyrdom of this nature. Âmîn.

[19] رواه النسائي رقم: ٣١٦١. والترمذي ج٥ ص٢٥٣ رقم: ١٧١٩.

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## HADÎTH NO. 20

### Leave this world with some mark of jihâd on yourself

عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ مَنْ لَقِيَ اللهَ بِغَيْرِ أَثَرٍ مِّنْ جِهَادٍ لَقِيَ اللهَ وَفِيْهِ ثُلْمَةٌ.[٢٠]

**Abû Hurayrah ﷺ narrates that Rasûlullâh ﷺ said: "Whoever meets Allâh without any indication of jihâd will be meeting Allâh in such a condition that there is some defect in him."**

The word أثر means "an indication, a sign, a mark". In other words, the person who dies without any indication of jihâd [on his body], e.g. an injury, the dust and grime of the journey [towards jihâd], physical fatigue, spending of wealth [for jihâd], preparing the means for jihâd, etc. and if any of these things are not found in his life, then his meeting with Allâh ﷻ will be in such a condition that he will be incomplete – there will be some defect in him. May Allâh ﷻ safeguard us from such a condition. Âmîn.

[20] رواه الترمذي ج٥ ص٢٥١. وابن ماجه ج٢ ص٩٢٣ واللفظ للترمذي.



## HADÎTH NO. 21

### A mujâhid's returning home is similar to his going out for jihâd

عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو ﷺ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ قَفْلَةٌ كَغَزْوَةٍ.[٢١]

**'Abdullâh ibn 'Amr ﷺ narrates that Rasûlullâh ﷺ said: "Returning home after participating in the jihâd is similar to going out towards jihâd."**

The meaning of this Hadîth is that even a mujâhid's returning to his house falls under the order of going out to jihâd. In other words, he receives the same reward when he returns to his house as he received at the time of going out towards jihâd.

Another meaning of this blessed Hadîth is that just as a mujâhid is cautious and on the alert at the time of going out towards jihâd, he should remain cautious and on the alert when returning home. It should not happen that the enemy attacks him from the back.

[21] رواه أبو داؤد ج٣ ص٢٠٤ رقم: ٢٤٧٩.

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## HADÎTH NO. 22

### There are three conditions of a true Muslim

عَنْ أَبِيْ أُمَامَةَ ؓ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ مَنْ لَمْ يَغْزُ وَلَمْ يُجَهِّزْ غَازِيًا أَوْ يَخْلُفْ غَازِيًا فِيْ أَهْلِه بِخَيْرٍ أَصَابَهُ اللهُ بِقَارِعَةٍ قَبْلَ يَوْمِ الْقِيَامَةِ.[٢٢]

**Abû Umâmah ؓ narrates that Rasûlullâh ﷺ said: "He who never participated in the jihâd in his life, who never provided the means of jihâd to a mujâhid or never saw to the well-being of a mujâhid's family, Allâh will afflict such a person with a calamity before the day of resurrection."**

It is gauged from this Hadîth that there are three ways in which a person can safeguard himself from divine punishment in this worldly life:

(i) He himself should be a mujâhid,

(ii) He should provide a mujâhid with the means of warfare and other necessities of life,

(iii) He should see to the well-being of a mujâhid's family in the latter's absence and ensure their protection.

[22] رواه أبو داؤد ج٣ ص٢١٤ رقم: ٢٤٩٦.



Come! Let us look at our own lives. Are we truly mujâhids or fighters in the cause of Allâh ﷻ? Are we helping the mujâhidîn financially and materially? Are we among those who are remaining behind [from the jihâd] and seeing to the welfare of the families of the mujâhidîn?

If our lives are being spent in any one of these three ways, then all praise and gratitude to Allâh ﷻ. If this is not so, we should seek forgiveness for this past shortcoming of ours and choose any one of these three conditions for our future. Alternatively, we could fulfil each of these three conditions one after another. If we still persist in this shortcoming and abstain from adopting the lives of the mujâhidîn, then we should prepare for a divine punishment before the day of resurrection. Can this feeble body of ours ever be able to bear the wrath and punishment of Allâh ﷻ? May Allâh ﷻ forgive us and may He protect and safeguard us from everything that would earn His wrath and displeasure. Âmîn.

It is also gauged from this Hadîth that when a Muslim's life has no connection with any aspect of jihâd, be it physical, monetary or humanitarian, then this is synonymous to inviting the wrath and punishment of Allâh ﷻ.

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## HADÎTH NO. 23

### He who dies without jihâd dies as a hypocrite

عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ مَنْ مَاتَ وَلَمْ يَغْزُ وَلَمْ يُحَدِّثْ بِهِ نَفْسُهُ مَاتَ عَلَى شُعْبَةٍ مِّنْ نِفَاقٍ.[٢٣]

**Abû Hurayrah ﷺ narrates that Rasûlullâh ﷺ said: "Whoever dies in a state whereby he never participated in jihâd nor did his soul ever desire this, then he has died on one of the branches of hypocrisy."**

From this blessed Hadîth we learn the importance of jihâd in the life of a Muslim. It is incumbent on every Muslim that in some portion or the other of his life he should join in the battlefield by participating in the jihâd at least once in his life. If there is any obstacle from his active participation in jihâd, he should make a firm resolution that whenever this obstacle or impediment is removed, he will get ready and go out for jihâd. He should always store this desire in his heart: "If only I could be a mujâhid."

Just ponder over this fact that the life in which there is no active participation in jihâd or at least no desire for it has been labelled a hypocritical life by Rasûlullâh ﷺ. One can only be surprised and astonished by this thinking of those present-day Muslims who are neither active mujâhidîn nor have any desire for jihâd in their hearts. Despite this, they are satisfied with

[23] رواه مسلم ج٧ ص٥٨ رقم: ٤٩٠٨.



their lives. Can this disregard and aloofness of theirs with regard to jihâd ever be able to please Rasûlullâh ﷺ? Let them question their hearts in this regard.

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# HADÎTH NO. 24

## Injury in the cause of Jihâd

عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ لاَ يُكْلَمُ أَحَدٌ فِيْ سَبِيْلِ اللهِ وَاللهُ أَعْلَمُ بِمَنْ يُكْلَمُ فِي سَبِيْلِه إِلاَّ جَاءَ يَوْمَ الْقِيَامَةِ وَجُرْحُهُ يَثْعَبُ دَمًا اَللَّوْنُ لَوْنُ الدَّمِ وَالرِّيْحُ رِيْحُ الْمِسْكِ. ٢٤

**Abû Hurayrah ﷺ narrates that Rasûlullâh ﷺ said: "Whoever is injured in the cause of Allâh – and Allâh knows best who is injured for His cause – will come on the day of resurrection in such a state that blood will be flowing from his injury. Its colour will be that of blood [i.e. red] while its fragrance will be that of musk."**

The clause "and Allâh knows best who is injured for His cause" is a parenthetical clause. It is brought to draw our attention to the importance of sincerity.

According to 'Allâmah Ibn Daqîq al-'Îd *rahmatullâhi 'alayh*, the person coming on the day of resurrection with blood flowing from his injury has two meanings: (1) it will serve as a testimony against the person who caused the injury, (2) it will serve to display the high rank of this person before everyone else because everyone will be attracted to the fragrance of musk that will be emanating from his body.

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[24] رواه البخاري ج٦ ص٢٠ رقم: ٢٨٠٣. مسلم ج٧ ص٢٥ رقم: ٤٨٣٩.



# HADÎTH NO.25

## Martyrdom is an expiation for all sins

عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ ﷺ أَنَّ النَّبِيَّ ﷺ قَالَ اَلْقَتْلُ فِيْ سَبِيْلِ اللهِ يُكَفِّرُ كُلَّ شَيْءٍ إِلاَّ الدَّيْنَ. ٢٥

**'Abdullâh ibn 'Amr ibn al-'Âs ﷺ narrates that the Prophet ﷺ said: "Martyrdom in the cause of Allâh expiates everything except debts."**

Because debts fall under *huqûq al-'ibâd* (the rights that are due to one's fellow humans), they cannot be forgiven as long as the one to whom the rights are due does not forgive the person. It is therefore very necessary to ensure that one bears in mind all the *huqûq al-'ibâd*.

It is learnt from this blessed Hadîth that it is not a good habit to take debts and that debts are a very huge burden that cannot be lightened even through martyrdom. Therefore, as far as possible, a person, especially a mujâhid, should abstain from taking debts.

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[25] رواه مسلم ج٧ ص٣٣ رقم: ٤٨٦١.

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## HADÎTH NO. 26

### The fire of hell will not touch the feet of a mujâhid

عَنْ أَبِي عَبْسٍ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ مَا اغْبَرَّتْ قَدَمَا عَبْدٍ فِي سَبِيْلِ اللهِ فَتَمَسَّهُ النَّارُ.[٢٦]

**Abû 'Abs ﷺ narrates that Rasûlullâh ﷺ said: "When the feet of a person become dusty in the cause of Allâh, the fire [of hell] can never touch him."**

This blessed Hadîth shows the merit of the dust that is obtained in the cause of jihâd. Since the waking up, sitting, walking, attacking, tethering a horse, etc. are all acts for the cause of Allâh ﷻ and for His pleasure, He rewards the mujâhid with numerous rewards for every act and deed of his. It is gauged from this Hadîth that the dust that touches the feet of the mujâhid will be a cause of his protection from the terrifying fire of hell.

'Allâmah Ibn Hajar *rahmatullâhi 'alayh* says that if this is the virtue of mere dust touching the mujâhid in the cause of Allâh ﷻ, one cannot even gauge the high status he will be accorded for fighting with full force and courage in His cause.

[26] رواه البخاري ج٦ ص٢٩ رقم:٢٨١١.



## HADÎTH NO. 27

### An unbeliever and his killer will never be together in hell

عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ لاَ يَجْتَمِعُ كَافِرٌ وَقَاتِلُهُ فِي النَّارِ أَبَدًا.[٢٧]

**Abû Hurayrah ﷺ narrates that Rasûlullâh ﷺ said: "An unbeliever [who is killed] and his killer [who is a mujâhid] will never be together in hell."**

When a Muslim mujâhid kills an unbeliever in the battlefield solely for the pleasure of Allâh ﷻ and for no worldly reason whatsoever, Allâh ﷻ will never allow this mujâhid [who killed the unbeliever] and the one killed to be together in hell. Some scholars are of the opinion that this act of his killing will be an expiation for the mujâhid's sins.

[27] رواه مسلم ج٧ ص٣٩ رقم: ٤٨٧٢.

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## HADÎTH NO. 28

### Rasûlullâh's ﷺ opinion about physical jihâd

عَنْ أَبِيْ هُرَيْرَةَ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ وَالَّذِيْ نَفْسِيْ بِيَدِهِ لَوْ لاَ أَنَّ رِجَالاً مِنَ الْمُؤْمِنِيْنَ لاَ تَطِيْبُ أَنْفُسُهُمْ أَنْ يَتَخَلَّفُوْا عَنِّيْ وَلاَ أَجِدُ مَا أَحْمِلُهُمْ عَلَيْهِ مَا تَخَلَّفْتُ عَنْ سَرِيَّةٍ تَغْزُوْ فِيْ سَبِيْلِ اللهِ وَالَّذِيْ نَفْسِيْ بِيَدِهِ لَوَدِدْتُ أَنْ أُقْتَلَ فِيْ سَبِيْلِ اللهِ ثُمَّ أُحْيٰى ثُمَّ أُقْتَلَ ثُمَّ أُحْيٰى ثُمَّ أُقْتَلَ ثُمَّ أُحْيٰى ثُمَّ أُقْتَلَ.[٢٨]

**Abû Hurayrah ﷺ narrates that Rasûlullâh ﷺ said: "I take an oath by Him under whose control is my life, had it not been for certain Muslims who do not like to remain away from me, and I also do not have sufficient resources [to take them with me], I would not have remained behind [from joining] any battalion which is fighting in the cause of Allâh. I take an oath by Him under whose control is my life, I desire that I be martyred in the cause of Allâh, I be given life again, I be martyred again, I be given**

[28] رواه البخاري ج٦ ص١٦ رقم ٢٧٩٨، ومسلم ج٧ ص٢٣ رقم ٤٨٣٦. واللفظ للبخاري.



**life again, I be martyred again, I be given life again, I be martyred again."**

The smallest statement of Rasûlullâh ﷺ has the level of faith and conviction for us. How important, then, is this Hadîth when Rasûlullâh ﷺ is taking oaths again and again and thereby convincing us of the decisiveness and truthfulness of this statement. There are two parts to this blessed Hadîth. In the first part, Rasûlullâh ﷺ says: I take an oath by Allâh in whose control is my life that I remain behind in Madînah only because I do not have sufficient means whereby I could equip all the Muslims and take them with me [for jihâd] and neither would they be able to bear sitting at home while I am gone out for jihâd. Had it not been for this predicament, I would not have remained behind from joining a single battalion. I would have personally joined every single battalion.

In the second part to this Hadîth Rasûlullâh ﷺ again takes an oath and informs us that the most beloved act and greatest desire of his is that he be blessed with martyrdom, given life again for the purpose of martyrdom, and that this must happen to him again and again.

Rasûlullâh's ﷺ viewpoint with regard to physical or military jihâd becomes very clear from this Hadîth. Today, some of our friends say: "Brother, if we go away for jihâd, who is going to undertake all these other responsibilities of our religion? We are still needed to remain behind here." Glory to Allâh! What "great" thinking these people have! Is their setting the priorities with regard to the necessities of our religion exactly according to the viewpoint of Rasûlullâh ﷺ? Is their life more valuable than the blessed life of Rasûlullâh ﷺ? Rasûlullâh ﷺ expresses his desire and wish to join every battalion and be present on every battle field. On the other hand, we want to remain behind and to save our lives from every battle field. May Allâh ﷻ

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change our way of thinking. Do we have the courage to analyze the excuses and pretexts which we offer for not participating in jihâd in the light of this Hadîth of Rasûlullâh ﷺ?

It is also worth mentioning that if a person is unable to participate in the jihâd because of a *shar'î* reason, then he should consider himself to be among those who are excused but at the same time he should always have this intention that once this excuse is no more, he will participate in the jihâd. To add insult to injury, we have so much popularized this word "jihâd" that every nook and corner has become black with this word. As a result of this, the real form of jihâd has remained concealed. Neither does a sword have to be lifted nor a gun. Neither does a drop of blood have to be shed nor a drop of perspiration. And still the person will be called a mujâhid! Yes! All this he will attain quite easily.

Just ponder! Because this is the occasion to ponder. The enemy is fully armed, standing on our doorstep, and thinking of ways to kill us. In every part of the world, the honour and sanctity of Islam and Muslims are being snatched away. The Muslims of Palestine, Afghanistan, Chechnya, India and various other places – who are the beloved followers of Muhammad ﷺ, for whose forgiveness, he spent days and nights in mountains and caves crying before Allâh ﷻ and falling in prostration before Him. That very *ummah* which is the best of nations. That very *ummah* whose progress and rise can never be forgotten. Today, that *ummah* is being beaten black and blue. Today, its religion and Qur'ân are being mocked at and ridiculed. Today, the honour of its chaste and pure mothers and sisters is being rendered asunder. There is no one to cover the exposed heads of our mothers and sisters in Afghanistan and Palestine. The land is trembling with the screams of the orphan children of Afghanistan [for their fathers], the pleas of the wives [for their husbands] and the terrifying cries of the mothers [for their sons]



who are being slaughtered. Yet, O Muslim! This has not affected you in any way. Even after witnessing these scenes, your heart did not tremble. You are fully engrossed in your business, your shop, your occupation. No difference has come in your comfort and leisure. The self-respect of your îmân has not awakened. Islamic zeal has not caused a single crease on your forehead. What kind of Muslim are you??? By Allâh! You will have to wake up. You will have to abandon this heartless life and adopt the raging life of Islamic zeal and self-respect. You will have to fall onto the palaces of *kufr* like lightning. The horizon wishes to see the subdued ember of your îmân raging once again. Your honour, your greatness, your freedom and your independence lies in the thunder and roaring of missiles, in the blast of bullets, and in the beautiful life of a mujâhid. There is no doubt whatsoever in this.

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## HADÎTH NO. 29

### The importance of target practice

عَنْ عُقْبَةَ بْنِ عَامِرٍ ﷺ قَالَ سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ مَنْ عَلِمَ الرَّمْيَ ثُمَّ تَرَكَهُ فَلَيْسَ مِنَّا أَوْ قَدْ عَصَى.[٢٩]

**'Uqbah ibn 'Âmir ﷺ narrates: I heard Rasûlullâh ﷺ saying: "Whoever learns archery and then gives it up is not of us, or he has disobeyed."**

From this blessed Hadîth we learn the importance of preparing for jihâd and the importance of the various sciences of war. Jihâd is such an act, that after acquiring knowledge thereof [archery, target-shooting, guns, etc.], if a person gives all this up or forgets it, then Rasûlullâh ﷺ has issued a severe warning against him.

From this blessed Hadîth we also learn the importance of target-shooting for the mujâhidîn.

[29] رواه مسلم ج٧ ص٦٨ رقم: ٤٩٢٧.



## HADÎTH NO. 30

### The prohibition of killing an envoy

عَنْ نُعَيْمِ بْنِ مَسْعُوْدٍ ﷺ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ لِرَجُلَيْنِ جَاءَا مِنْ عِنْدِ مُسَيْلَمَةَ "أَمَا وَاللهِ لَوْ لَا أَنَّ الرُّسُلَ لَا تُقْتَلُ لَضَرَبْتُ أَعْنَاقَكُمَا."[٣٠]

**Nu'aym ibn Mas'ûd ﷺ narrates that Rasûlullâh ﷺ said to two persons who came from Musaylamah: "Listen! I take an oath by Allâh that had it not been the norm that envoys are not killed, I would have certainly chopped off your necks."**

It is learnt from this blessed Hadîth that envoys and ambassadors should not be killed. There are many benefits in this. An envoy normally comes with a letter on behalf of his country. When he produces the letter to the Muslim ruler, it becomes the duty of the ruler to reply to this letter. It is therefore like a covenant to reply to this letter. If the envoy is killed instead, this will be considered to be a breach of this covenant.

[30] رواه أحمد ج٣ ص٤٨٧. وأبو داؤد ج٣ ص٣٣٧ رقم: ٢٧٥٥.

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# HADÎTH NO. 31

## The prohibition of killing someone after guaranteeing his life

عَنْ عَمْرِو بْنِ الْحُمْقِ ﷺ قَالَ سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ مَنْ أمَنَ رَجُلاً عَلٰى نَفْسِهِ فَقَتَلَهُ أُعْطِيَ لِوَاءَ الْغَدْرِ يَوْمَ الْقِيَامَةِ.[٣١]

**'Amr ibn al-Humq ﷺ says: I heard Rasûlullâh ﷺ saying: "If a Muslim promises not to kill an unbeliever and then kills him, such a [Muslim] will be given the flag of treachery on the day of resurrection."**

If a mujâhid promises not to kill an unbeliever, he cannot kill him. If not, this will be considered to be a breach of promise. Allâh ﷻ has ordered us to fulfil our promises provided they do not entail sinning.

[31] رواه أحمد ج٥ ص٢٢٣. وابن ماجه ج٢ ص٨٩٦ رقم: ٢٦٨٨.



# HADÎTH NO. 32

## The order to coin a code word

عَنِ الْمُهَلَّبِ ﷺ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ إِنْ بَيَّتَكُمُ الْعَدُوُّ فَلْيَكُنْ شِعَارُكُمْ حٰمٓ لاَ يُنْصَرُوْنَ.[٣٢]

**Al-Muhallab ﷺ narrates that Rasûlullâh ﷺ said: "If the enemy attacks you at night, you should make the words حٰمٓ لاَ يُنْصَرُوْنَ your code word in order to recognize each other."**

It is learnt from this blessed Hadîth that the mujâhidîn should pay particular attention to using code words during their operations.

It is also learnt from this blessed Hadîth that it is *sunnah* to devise code words during night operations in order to recognize ones comrades.

[32] رواه الترمذي ج٥ ص٢٦٩ رقم: ١٧٣٣. وأبو داؤد ج٣ ص٢٥٥ رقم: ٢٥٩٠.

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## HADÎTH NO. 33

### The best time to cause damage to the enemy

عَنْ أَبِي أُسَيْدٍ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ يَوْمَ بَدْرٍ إِذَا اكْثَبُوْكُمْ فَارْمُوْهُمْ وَلاَ تَسُلُّوا السُّيُوْفَ حَتَّى يَغْشَوْكُمْ.[٣٣]

**'Abû 'Usayd ﷺ narrates that Rasûlullâh ﷺ said on the day of [the battle of] Badr: "When the enemy comes near to you, you must shoot your arrows towards them. And you should only unsheathe your swords when they attack you [i.e. when they come within reach of your swords]."**

Rasûlullâh ﷺ was also a great military leader of the human race. There are two lessons for the mujâhidîn from this blessed Hadîth of Rasûlullâh ﷺ.

(1) The mujâhidîn should only fire when the enemy comes close and he is within the firing range. Before this, they should remain concealed in their fortifications and wait for the enemy to come within the firing range. If they do not do this, and instead, begin firing from a distance, there will be no benefit in this. Instead of the enemy being killed, he will be more guarded and become more cautious.

[33] رواه أبو داؤد ج٥ ص٢٨٧ رقم: ٢٦٥٧. ورواه البخاري ج٧ ص٣٠٦ رقم: ٣٩٨٤،٣٩٨٥ بلفظ: إذا أكثبوكم فارموهم واستبقوا نبلكم.



(2) A gun should not be loaded with a round in the chamber from before hand. As long as it is not yet the time to engage the enemy or it is not a riotous or tumultuous situation, the gun should not be loaded. Just as there is the danger of hurting one's comrades if the sword is unsheathed from before hand, in like manner, if a gun is chambered from before hand, there is the possibility of an accidental discharge and the fear of a bullet striking one's fellow mujâhidîn.

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## HADÎTH NO. 34

**The sanctity and honour of the wives of the mujâhidîn**

عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ ﷺ أَنَّهُ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ حُرْمَةُ نِسَاءِ الْمُجَاهِدِيْنَ عَلَى الْقَاعِدِيْنَ كَحُرْمَةِ أُمَّهَاتِهِمْ.٣٤

**Sulaymân ibn Buraydah ﷺ narrates that Rasûlullâh ﷺ said: "The sanctity and honour of the wives of the mujâhidîn upon those who are not participating in the jihâd is like the sanctity and honour of their own mothers."**

Through the blessing of the husbands participating in jihâd, Islam has conferred their wives with great sanctity and honour. Glory to Allâh! Is this a trivial feat for the wives of the mujâhidîn that the Muslims are ordered to treat them as they would treat their own mothers in their sanctity and honour?!

[34] رواه مسلم ج٧ ص٤٤ رقم: ٤٨٨٥.



## HADÎTH NO. 35

**Booty is specifically permitted to the followers of Rasûlullâh ﷺ**

عَنْ أَبِيْ هُرَيْرَةَ ﷺ عَنْ رَسُوْلِ اللهِ ﷺ قَالَ فَلَمْ تَحِلَّ الْغَنَائِمُ لِأَحَدٍ مِنْ قَبْلِنَا ذٰلِكَ بِأَنَّ اللهَ رَأَى ضُعْفَنَا وَعِجْزَنَا فَطَيَّبَهَا لَنَا.٣٥

**Abû Hurayrah ﷺ narrates that Rasûlullâh ﷺ said: "Booty [the spoils of war] was not permissible for anyone before us. On seeing our weakness and incapability, Allâh made it permissible for us."**

The wealth of the enemy which comes into the hands of the mujâhidîn is referred to as booty [or the spoils of war]. Islam has made this booty permissible for the Muslims after it has been divided and distributed. The booty was not permissible for the previous nations. They used to gather all the booty at one place. A fire from the skies used to come down and burn all of it. If a fire did not come down and burn it, it was a sign that the jihâd was not accepted by Allâh ﷻ.

[35] رواه البخاري ج٦ ص٢٢٠ رقم: ٣١٢٤، ومسلم ج٦ ص٢٧٨-٢٧٩ رقم: ٤٥٣٠.

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## HADÎTH NO. 36

### The ruling concerning edibles taken from the enemy

عَنِ ابْنِ عُمَرَ ؓ قَالَ كُنَّا نُصِيبُ مَغَازِينَا الْعَسَلَ وَالْعِنَبَ فَنَأْكُلُهُ وَلاَ نَرْفَعُهُ.[٣٦]

**Ibn 'Umar ؓ says: "During our battles we used to find honey and grapes [of the enemy] and so we used to eat these. We did not take these to Rasûlullâh ﷺ for distribution."**

All the jurists are unanimous that as long as a mujâhid is in *dâr al-harb* (a country against which Muslims are waging jihâd), he can consume the food that is obtained as booty before it is distributed. This consumption has to be according to his needs [and not more]. Details in this regard are as follows:

Present day booty can be of two types: (a) those that can be consumed, (b) those that cannot be consumed. The first type can be subdivided into food and medication. Those that cannot be consumed can be subdivided into weapons and non-weapons. In short, booty is of four types.

(1) Food, such as meat, bread, ghee, honey, sugar, fresh fruit, dried fruit, onions, etc. Or it could be goats, cows, etc. which can be slaughtered and eaten.

(2) Medication.

(3) Weapons.

[36] رواه البخاري ج٦ ص٢٥٥ رقم: ٣١٥٤.



(4) Non-weapons such as clothing, goods, etc.

The injunction concerning the first type is that as long as the mujâhid is in *dâr al-harb*, he can consume these according to his needs before the distribution of the booty. If there are goats, cows, etc., he can slaughter them. However, the skin of these animals will have to be gathered [and handed over to the leader for distribution].

The injunction concerning the second type is that no one should interfere with this medication. It should be collected immediately because there is no immediate need for it. However, if anyone is ill and is in need of that medication, he may use thereof.

The injunction concerning the third and fourth types is that they should be immediately gathered at headquarters. No one is permitted to keep these things with him prior to distribution. However, if a mujâhid's rounds are finished or if he is in need of a magazine or a gun, he can use the same from these two types. Or if he needs a conveyance, for example, if his horse has died. Or if he needs warm clothing and other similar necessities like a blanket in order to protect him from the cold, etc. In the above cases, a mujâhid may utilize these items till the end of the battle on condition that he is in need of them and he has obtained the permission of the *amîr* to utilize them. The moment the battle is over, these items will have to be handed over at headquarters. If these items are lost before he can hand them over, he will be held responsible and will have to pay compensation for them.

And Allâh knows best.

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## HADÎTH NO. 37

### The sin of concealing booty

عَنْ سَمُرَةَ بْنِ جُنْدُبٍ ﷺ قَالَ كَانَ رَسُوْلُ اللهِ ﷺ يَقُوْلُ مَنْ يَكْتُمْ غَالاً فَإِنَّهُ مِثْلُهُ.٣٧

**Samurah ibn Jundub ؓ narrates that Rasûlullâh ﷺ used to say: "Whoever covers up for that person who acts treacherously in the booty will be just like the latter in the sin."**

When any mujâhid acquires any booty, he should immediately hand it over to the *amîr*. As long as the booty is not distributed, it is not permissible to utilize it except under special circumstances described previously. Even if a person conceals a small and insignificant item of the booty, he should understand well that he has destroyed all the gains of his jihâd.

The above Hadîth labels the person who covers up for the treacherous person as a criminal. If this is the case, what a great criminal that person will be who himself acts treacherously in the booty?!

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[37] رواه أبو داؤد ج٣ ص٣١٦ رقم ٢٧١٠ بلفظ من كتم.



## HADÎTH NO. 38

### A martyr will go directly to heaven

عَنْ جَابِرٍ ؓ قَالَ قَالَ رَجُلٌ أَيْنَ أَنَا يَا رَسُوْلَ اللهِ إِنْ قُتِلْتُ؟ قَالَ فِي الْجَنَّةِ. فَأَلْقَى تَمَرَاتٍ كُنَّ فِي يَدِهِ ثُمَّ قَاتَلَ حَتَّى قُتِلَ.٣٨

**Jâbir ؓ narrates that a person asked: "O Rasûlullâh! Where will I be if I am killed?" Rasûlullâh ﷺ replied: "In paradise." So the person threw the dates that were in his hand and began fighting till he was martyred.**

Just see how close a martyr is to paradise! There is no barrier between him and paradise apart from becoming a martyr. We can also gauge from this Hadîth the extent of the conviction of the Sahâbah ؓ on the words of Rasûlullâh ﷺ and how desirous they were in acting upon his words.

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[38] رواه البخاري ج٧ ص٣٥٤ رقم: ٤٠٤٦. ومسلم ج٧ ص٤٦ رقم: ٤٨٩٠.

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## HADÎTH NO. 39

### Special stages in paradise for the mujâhid

عَنْ أَبِي سَعِيْدِ الْخُدْرِيِّ ؓ أَنَّ رَسُوْلَ اللهِ ﷺ
قَالَ يَا أَبَا سَعِيْدِ مَنْ رَضِيَ بِاللهِ رَبًّا وَّبِالْإِسْلَامِ دِيْنًا
وَّبِمُحَمَّدٍ نَبِيًّا وَجَبَتْ لَهُ الْجَنَّةُ. فَعَجِبَ لَهَا أَبُوْ
سَعِيْدٍ فَقَالَ أَعِدْهَا عَلَيَّ يَا رَسُوْلَ اللهِ. فَفَعَلَ ثُمَّ
قَالَ وَأُخْرَى يُرْفَعُ بِهَا الْعَبْدُ مِائَةَ دَرَجَةٍ فِي الْجَنَّةِ
مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ.
قَالَ وَمَا هِيَ يَا رَسُوْلَ اللهِ؟ قَالَ الْجِهَادُ فِيْ سَبِيْلِ
اللهِ اَلْجِهَادُ فِيْ سَبِيْلِ اللهِ.[٣٩]

**Abû Sa'îd Khudrî ؓ narrates that Rasûlullâh ﷺ said: "O Abû Sa'îd! Whoever is pleased with Allâh as his Sustainer, Islam as his religion and Muhammad ﷺ as his Prophet then paradise becomes incumbent upon him." Abû Sa'îd was surprised by this statement and said: "O Rasûlullâh! Repeat this statement to me." Rasûlullâh ﷺ said the same thing a second time. He then added: "There is another act on account of which a person's status is**

[39] رواه مسلم ج٧ ص٣١-٣٢ رقم: ٤٨٥٦.



**raised by a hundred levels. The distance between each level is equal to the distance between earth and the heavens." [Abû Sa'îd] said: "What is that act, O Rasûlullâh?" He replied: "Waging jihâd in the cause of Allâh, waging jihâd in the cause of Allâh."**

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## HADITH NO. 40

### What intention should be made for jihâd?

عَنْ أَبِيْ مُوْسى ﷺ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: "اَلرَّجُلُ يُقَاتِلُ لِلْمَغْنَمِ وَالرَّجُلُ يُقَاتِلُ لِلذِّكْرِ وَالرَّجُلُ يُقَاتِلُ لِيُرٰى مَكَانُهُ فَمَنْ فِيْ سَبِيْلِ اللهِ؟" قَالَ "مَنْ قَاتَلَ لِتَكُوْنَ كَلِمَةُ اللهِ هِيَ الْعُلْيَا فَهُوَ فِيْ سَبِيْلِ اللهِ."[٤٠]

**Abû Mûsâ ﷺ says: A man came to Rasûlullâh ﷺ and said: "A person fights [in the cause of Allâh] in order to obtain booty. Another fights for fame. Another fights so that his position [as a brave person] may be displayed. Which of these is fighting in the cause of Allah?" Raṣûlullâh ﷺ replied: "The person who fights so that the word of Allâh may reign supreme is the one who is really fighting in the cause of Allâh."**

This Hadîth is a warning to all the mujâhidîn that their jihâd in the cause of Allâh ﷻ will only be considered as such when their intention in waging jihâd is solely to raise the word of Allâh. It should not be to amass booty, not to display one's bravery and valour, nor should it be in desire of name and fame. If, Allâh forbid, any of these unlawful purposes are found, this will not

[40] رواه البخاري ج٦ ص٢٦ رقم: ٢٨١٠، ومسلم ج٧ ص ٥١ رقم: ٤٨٩٦ و ٤٨٩٧.



be considered to be a jihâd. On the contrary, it will be a cause of one's destruction.

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## 'Abdullâh ibn al-Mubârak's *rahmatullâhi 'alayh* poem on jihâd

The great scholar of Hadîth and the great mujâhid, Shaykh 'Abdullâh ibn al-Mubârak *rahmatullâhi 'alayh* wrote the following heart-rending poem while in the battlefield of Tûsûs. He wrote this poem addressed to the great sûfî of the Haramayn (Mecca and Medînah), Shaykh Fudayl ibn 'Ayâd *rahmatullâhi 'alayh*.

يَا عَابِدَ الْحَرَمَيْنِ لَوْ أَبْصَرْتَنَا

O you who are fully engaged in worship in the Haramayn (Mecca and Medînah)! If you were to see us [mujâhidîn],

لَعَلِمْتَ أَنَّكَ فِي الْعِبَادَةِ تَلْعَبُ

your worshipping would appear to be a play before you.

مَنْ كَانَ يَخْضِبُ جِيْدُهُ بِدُمُوْعِه

If that persons' [who is engaged in worship] neck is moist with tears [on account of crying before Allâh ﷻ],

فَنُحُوْرُنَا بِدِمَائِنَا تَتَخَضَّبُ

then look, our necks have turned red with our blood.

أَوْ كَانَ يَتْعَبُ خَيْلُهُ فِيْ بَاطِلٍ

Or if that person's horse is tired in combating his desires and Satan,

فَخُيُوْلُنَا يَوْمَ الصَّبِيْحَةِ تَتْعَبُ

then our horses are tired and fatigued due to fighting in the battlefield in the morning.



رِيحُ الْعَبِيْرِ لَكُمْ وَنَحْنُ عَبِيْرُنَا

If you like to shed your tears in the Haramayn, we prefer

رَهْجُ السَّنَابِكِ وَالْغُبَارُ الْأَطْيَبُ

the dust that flies off the hooves of the horses when engaged in jihâd.

وَلَقَدْ أَتَانَا مِنْ مَقَالِ نَبِيِّنَا

There has come to us such a statement of our Prophet ﷺ

قَوْلٌ صَحِيْحٌ صَادِقٌ لاَ يُكْذَبُ

A statement that is authentic and true – that cannot be rejected.

لاَ يَسْتَوِيْ وَغُبَارُ خَيْلِ اللهِ فِيْ

[The statement is] the dust that is accumulated from waging jihâd

أَنْفِ امْرِئٍ وَدُخَانُ نَارٍ تَلْهَبُ

Cannot mix with the smoke of the raging fire of hell in the nose of the mujâhid. [In other words, the mujâhid cannot go to hell].

هٰذَا كِتَابُ اللهِ يَنْطِقُ بَيْنَنَا

Here is the Book of Allâh [Qur'ân] deciding between us:

لَيْسَ الشَّهِيْدُ بِمَيِّتٍ لاَ يُكْذَبُ

A martyr is not dead. This statement is not false.

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When the great sûfî of the Haramayn, Shaykh Fudayl ibn 'Ayâd *rahmatullâhi 'alayh* read this poem, tears began flowing from his eyes and he said: "Abû 'Abdur Rahmân (i.e. 'Abdullâh ibn al-Mubârak) has spoken the truth."